DARUSSALAM
RESEARCH SECTION

# DO NOT BECOME ANGRY!





لاَ تَغْضَبْ

# DO NOT BECOME ANGRY!





DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS
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# Contents

## Explanation of Symbols used

A Muslim is encouraged to utter certain phrases at the mention of Allaah, His Messengers, His Angels, the *Sahaabah*, or other righteous Muslims. The phrases are presented below and the reader is advised to utter the complete phrase when he comes across any of these symbols or abbreviation:

| Phrase | Mentioned With | Transliteration | Meaning |
|---|---|---|---|
| سبحانه وتعالى | Allaah's Name | *Subhaanahuu wa ta'aalaa* | Glorified and Exalted is He |
| ﷺ | Prophet Muhammad | *Sallallaahu 'alayhi wa sallam* | May the peace and blessing of Allaah be on him |
| عليه السلام | A Pro phet or an Angel | *'Alayhis Salaam* | Peace be on him |
| رضي الله عنه | A Companion | *Radiyallaahu 'anhu* | May Allaah be pleased with him |
| رحمه الله | A past scholar or righteous Muslim | *Rahimahullaah* | May Allaah have Mercy on him |



# Prologue

## *Naseehah* (Advice) and Its Position in Islaam

### *Naseehah* (Advice) and its position in the Religion

All Praise is to Allaah, we praise Him, seek His help and His forgiveness. We seek refuge with Allaah from the evils of our souls and evils of our deeds. One whom Allaah guides none can lead him astray, and one whom He misguides, none can guide him. We bear witness that there is no god but Allaah, and We bear witness that Muhammad ﷺ is His Servant and His Messenger.


﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾

"O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam." [*Aal Imraan* (3): 102]

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

"O mankind! Be dutiful to your Lord, Who created you from a single person (Aadam), and from him (Aadam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you." [*An-Nisaa'* (4): 1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ○ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

"O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger ﷺ he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise)." [*Al-Ahzaab* (33): 70-71]

«أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ، وَخَيْرَ الْهَدْيِ

هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ وَكُلَّ ضَلَالَةٍ فِي النَّارِ»

As for what follows: Verily the most truthful speech is the Word of Allaah and the best guidance is the guidance of Muhammad ﷺ, and the worst of affairs are the newly-invented matters. Every newly-invented matter is an innovation, every innovation is a going astray and every going astray is in the Fire.[1]

## Giving *Naseehah* Is a Characteristic of the Prophets

One of the major characteristics of the caller to Allaah – indeed, it should be a major characteristic of the believer – is that very important characteristic of giving advices. Being from the people of *Naseehah* or having the characteristic of being *'Naasih'* is something that Allaah has commanded this *Ummah* with. It is also one of the important characteristics that the Prophets came with.

Allaah informs us that when the people of Nooh ﷺ accused him of being upon misguidance and error with their saying:

﴿إِنَّا لَنَرَىٰكَ فِى ضَلَـٰلٍ مُّبِينٍ﴾

"Verily, we see you in plain error." [*Al-'A'raaf* (7): 60];

he rejected that and responded that he was giving them sincere

[1] This is the famous *Khutbat Al-Haajah* which the Prophet ﷺ would recite whenever he was going to deliver a sermon, make a speech. See *'Khutbat Al-Haajah'* of Shaykh Muhammad Naasirudeen Al-Albaanee (Al-Maktab Al-Islamee, Damascus, 1980) for its authentication and further details.

advice:

﴿قَالَ يَٰقَوۡمِ لَيۡسَ بِي ضَلَٰلَةٞ وَلَٰكِنِّي رَسُولٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ
○ أُبَلِّغُكُمۡ رِسَٰلَٰتِ رَبِّي وَأَنصَحُ لَكُمۡ وَأَعۡلَمُ مِنَ ٱللَّهِ مَا لَا تَعۡلَمُونَ﴾

"[Nooh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the *'Alamin* (mankind, jinns and all that exists)! I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allaah what you know not." [*Al-'A'raaf* (7): 61-62]

Similarly, Allaah ﷻ tells us that when Huud u began to call to Allaah; his people referred to him as being upon 'foolishness':

﴿قَالَ ٱلۡمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوۡمِهِۦٓ إِنَّا لَنَرَىٰكَ فِي سَفَاهَةٖ
وَإِنَّا لَنَظُنُّكَ مِنَ ٱلۡكَٰذِبِينَ﴾

"The leaders of those who disbelieved among his people said: 'Verily, we see you in foolishness, and verily, we think you are one of the liars.'" [*Al-'A'raaf* (7): 66];

so he retorted and said:

﴿قَالَ يَٰقَوۡمِ لَيۡسَ بِي سَفَاهَةٞ وَلَٰكِنِّي رَسُولٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ
○ أُبَلِّغُكُمۡ رِسَٰلَٰتِ رَبِّي وَأَنَا۠ لَكُمۡ نَاصِحٌ أَمِينٌ﴾

"O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the *'Alamin* (mankind, jinns and all that exists)! I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you." [*Al-'A'raaf* (7): 67-68]

And then comes the example of Saalih, who called his people to

the *Tawheed* of Allaah ﷻ and how his people defied him until:

﴿فَعَقَرُوا۟ ٱلنَّاقَةَ وَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا۟ يَٰصَٰلِحُ ٱئْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلْمُرْسَلِينَ ۝ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ﴾

**"They killed the she-camel and insolently defied the Commandment of their Lord, and said: 'O Salih (Saleh)! Bring about your threats if you are indeed one of the Messengers (of Allaah). So the earthquake seized them, and they lay (dead), prostrate in their homes."** [*Al-'A'raaf* (7): 77]

At that point of destruction, Salih

﴿فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّى وَنَصَحْتُ لَكُمْ وَلَٰكِن لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ﴾

**"...turned from them, and said: 'O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers."** [*Al-'A'raaf* (7): 78]

So there is no doubt that the characteristic of giving advice for the sake of Allaah – that is the characteristic of being *'Naasih'* – is from the characteristics of the Prophets ﷺ just as it should be with the callers to Allaah ﷻ and all of the believers. So this affair of *Naseehah* is something, which is fundamental and a most important characteristic for every Muslim.

Jarir bin 'Abdullah ﷺ said: "*Amma B'adu* (now then), I went to the Prophet ﷺ and said, 'I give my pledge of allegiance to you

for Islaam.' The Prophet ﷺ conditioned (my pledge) for me to be sincere and true to every Muslim so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you."[2]

## The Good Way of Giving *Naseehah*

Narrated Tamim Ad-Dari: Allaah's Mesenger ﷺ said three times:

«الدِّينُ النَّصِيحَةُ»

*"The religion is Naseehah (sincere advice)." (Ad-Deen' Naseehah)*

The people asked, "To whom O Allah's Messenger?" The Prophet ﷺ replied:

«لله وَلِكِتَابِهِ وَلِرَسُولِهِ مِثْلَهُ وَلأَئِمَّةِ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ وَعَامَّتِهِمْ»

*"To Allaah and to His Book and to His Messenger and to the leaders of the Muslims and the common folk (all the Muslims)."*[3]

This *Hadeeth* should be reckoned as one of the *Ahadeeth* that form the pivotal base of Islaam. The Prophet ﷺ has equated the entire religion to giving *Naseehah*, but what exactly is *Naseehah*?

*Naseehah* is an Arabic word that is usually translated to mean "sincerity" or "sincere advice", but actually embodies every type of virtue. As believers, this statement of the Prophet ﷺ

[2] *Bukhaaree*

[3] *Muslim*

must be taken to heart. By learning what *Naseehah* is, we can then act on it and bring about positive changes in ourselves and in each other.

## Sincerity to All

The *Naseehah* to Allaah is that one should have faith in Him, should not associate partners with Him and should obey His injunctions. The *Naseehah* to the Book (the Qur'aan and the *Sunnah*) is that whatever has been mentioned therein as permissible, one should unconditionally accept it as permissible; and whatever it indicates as forbidden, one should likewise regard it as such. The *Naseehah* to the Prophet ﷺ is to testify to his prophethood and to follow his *Sunnah*. The *Naseehah* to the Muslim rulers is to owe allegiance to them and to obey them in that which is lawful in accordance to the Qur'aan and *Sunnah*. The *Naseehah* to the general Muslims is that advices concerning their prosperity here and in the Hereafter and their moral development should be given to them and that they should not be subjected to any inconvenience:

Giving advice and even asking for sincere advice is required from every Muslim. When Mu'aawiyah ﵁ became the caliph, he wrote to 'Aa'ishah ﵂ saying: "Send me a letter and advise me briefly." So 'Aa'ishah ﵂ wrote to Mu'aawiyah ﵁ saying: "Peace be upon you. I heard the Messenger of Allaah ﷺ say:

مَنِ الْتَمَسَ رِضَا اللهِ بِسَخَطِ النَّاسِ كَفَاهُ اللهُ مُؤْنَةَ النَّاسِ،
وَمَنِ الْتَمَسَ رِضَا النَّاسِ بِسَخَطِ اللهِ وَكَلَهُ اللهُ إِلَى النَّاسِ.
وَالسَّلَامُ عَلَيْكَ

*'Whoever seeks to please Allaah by making people angry,*

*Allaah will protect him from people; whoever seeks to please people by making Allaah angry, Allaah will leave him to the people. Peace be upon you."*[4]

## Manners of Giving *Naseehah*

*Naseehah* is a wonderful weapon, but like most weapons, if the user does not know how to use it properly, it can cause more harm than good. One major reason why Muslims are not giving due regard to this golden advice is that we have lost or we do not know the proper manners of giving *Naseehah*. Let's examine some of the best manners that a Muslim must have in giving *Naseehah*.

**Seeking the Pleasure of Allaah:** It is necessary that a person have the intention of seeking the pleasure of Allaah when giving *Naseehah*. Only such an intention deserves reward from Allaah and acceptance from His slaves. If the intention is contrary to this, then that person deserves the anger and wrath of Allaah as well as the hatred and rejection of the people – including the one being advised.

**Not slandering the one being advised:** This is an affliction that has befallen many Muslims. Many times, after taking a closer look, we find that the person giving *Naseehah* actually wants to slander the person he is advising because of personal hatred. This does not befit the one being advised and may lead to a worse situation with no benefit resulting from the *Naseehah*.

***Naseehah* is to be given in secret:** *Naseehah* will bear its best fruits when given to a person when he is by himself, for in such a situation the person is less likely to be affected by the thoughts of others. The sincere advisor should not aid the Devil over his

[4] *At-Tirmidhee*

brother by publicly rebuking him and letting *Shaytaan* beguile his brother into not taking the *naseehah*. This closes the doors of goodness and reduces the chances of the *Naseehah* from being accepted.

This is why our pious predecessors used to give *Naseehah* in secret. Imaam Ibn Abee 'Aasim said in *Kitaabus-Sunnah* (2/251): "Chapter: How are the leaders of the common-folk to be advised?" And he related: From Shurayh bin 'Ubayd Al-Hadramee and other than him who said: 'Iyaad bin Ghunm was whipping a person of a land which was conquered. So Hishaam bin Hakeem spoke harshly with him, until 'Iyaad became angry. So he stayed the *night (like this) through the night, then he came to Hishaam bin* Hakeem and sought an excuse from him. Then Hishaam said to 'Iyaad: Have you not heard the Prophet saying:

أَشَدُّ النَّاسِ عَذَابًا عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ أَشَدُّهُمْ عَذَابًا لِلنَّاسِ فِي الدُّنْيَا

*"Verily the person who shall suffer the severest punishment is the one who is most severe in punishing the people in this world."*

So 'Iyaad bin Ghunm said: "O Hishaam bin Hakeem! Indeed we have heard what you have heard, but you have not heard the statement of the Messenger of Allaah :

مَنْ أَرَادَ أَنْ يَنْصَحَ لِذِي سُلْطَانٍ فَلَا يُبْدِهِ عَلَانِيَةً وَلَكِنْ يَأْخُذُ بِيَدِهِ فَيَخْلُو بِهِ، فَإِنْ قَبِلَ مِنْهُ فَذَاكَ وَإِلَّا كَانَ قَدْ أَدَّى الَّذِي عَلَيْهِ

*"Whosoever wishes to advise the ruler concerning a matter,*

*then let him not do it openly. Rather, he should take him by the hand and take him into seclusion. So if he accepts his advice, then he has achieved his objective, and if he does not accept from him, then he has still conveyed that which was a duty upon him."*

And verily you – O Hishaam – are a reckless fool – therefore, you dare to come out against the ruler of Allaah. So why are you not scared that you may be killed by the ruler, so you will be one who was killed by the ruler of Allaah ?!"[5]

Also, Abu Wail narrated: "Somebody said to Usaamah, "Will you go to so-and-so (i.e. 'Uthman) and talk to him (i.e. advise him regarding ruling the country)?" He said, "You see that I don't talk to him. Really I talk to (advise) him secretly without opening a gate (of affliction)..."[6]

Haafidh Ibn Rajab wrote, "When the righteous predecessors intended to give *Naseehah* to someone, they admonished him privately, to the point that some of them said, "The one who exhorts his brother between him and himself, then it is *Naseehah*. The one who exhorts him in front of people, then it is merely scolding!" Fudail bin Ayyad, one of the pious scholars from our predecessors, said, "A believer covers up and gives *Naseehah*, whereas an evil-doer exposes and humiliates."

***Naseehah* is to be given with kindness, gentleness and softness:** A sincere advisor must be kind, soft and well-mannered in giving *Naseehah* to others, as this might get the desired response from

[5] In addition to Ibn Abee 'Aasim, this *Hadeeth* was also related by Ahmad (3/403), and it was authenticated by Shaykh Al-Albaanee in *Dhilaalul-Jannah fee Takhreejis-Sunnah* (no. 1096).

[6] *Bukhaaree*

the one he is advising. One must understand that accepting *Naseehah* is like opening a door, and that the door will not open without the proper key. The one who is given *naseehah* has a heart that has a lock in some matter – for he has abandoned something that Allaah ﷻ has demanded from him, or has committed something that Allaah ı had forbidden him from.

There is no better key to unlock the heart than kindness in giving advice, gentleness in exhortation and softness in speech as the Prophet ﷺ has said:

إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ

*"Kindness is not to be found in anything but that it adds to its beauty, and it is not withdrawn from anything but it makes it defective."*[7]

**Do not compel others to follow one's *Naseehah*:** It is *Waajib* (obligatory) on the advisor to render sincere advice to others, but it is not his right to compel others to follow his advice as well. That is the right of the Muslim ruler upon his subjects or a Muslim *Qadhi* (Judge) in his jurisdiction. A sincere advisor is one who guides toward goodness, but he is not to command others to act upon it. Ibn Hazm رحمه الله writes that one should not give *Naseehah* on the condition that it must be accepted, otherwise if one goes beyond this, he will be oppressing not advising, and seeking obedience and control.

**Choosing the proper time to give *Naseehah*:** The one giving *Naseehah* must choose the right time to give his advice, since a person is not always ready to receive *Naseehah*. A person may be angry about something, upset about not getting what he wanted,

[7] *Muslim*

grieved for something he may have lost, or there may be some other reason that might prevent him from responding to the *Naseehah*.

Abdul Hamid Bilali writes, "Choosing proper time and place is one of the greatest causes for the acceptance of *Naseehah* and eradicating evil", and as Abdullah bin Mas'ud said ﷺ, "Hearts (sometimes) yearn and are attentive, but (sometimes) they go through lapses and feed repulsion. So take from them when they are (in a state of) yearning and are attentive, and leave them alone when they go through lapses and are feeling repulsion".

***Naseehah* that is against Islaam is not to be followed:** Giving *Naseehah* is part of *Sharee'ah*. Therefore, if someone gives advice to leave a deed demanded by the *Sharee'ah* or to perform a forbidden deed, then it is not called *Naseehah*. The one giving such should quit doing that and the one being advised should not accept it. For instance, if someone tells you to shave your beard, to expose some part of the body by taking off the *Hijaab*, to shake hands with women on job interviews, to date the girl you are interested in, to take a job at a place that sells alcohol, or to work in a *Riba*-based bank, then you should not obey. These matters are not counted as *Naseehah* which the Prophet ﷺ made part of the religion.

## Factors Affecting The Acceptance Of *Naseehah*

When *Naseehah* is given with the proper manners, the result is usually healthy and beneficial; except where there is the presence of some factors that affect the receiving of such advice. One of the most important factors that contribute in rejecting a fellow Muslim's *Naseehah* is arrogance. Arrogance prevents one from accepting *Naseehah* and acting upon it; whereas, the one who continuously strives to take arrogance out of his heart, finds it easy to accept *Naseehah*.

From 'Abdullaah bin Mas'ood رضي الله عنهما who related that the Messenger of Allaah ﷺ said:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنَ الْكِبْرِ

*"Whoever has an atom worth of Kibr (pride) in his heart will not enter Paradise."*

So a man asked: 'What about a person who loves (i.e. takes pride in) wearing beautiful clothes and beautiful shoes? So he replied:

إِنَّ اللهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ : بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ

*"Indeed Allaah is beautiful and loves beauty. Kibr (pride) is to reject the truth, and to despise the people."*[8]

*Naseehah* is from the truth and the advisor is from the people while the arrogant person is one who rejects the truth and looks down on the people. Arrogance and pride prevent such person from complying with the *Naseehah*, even when he sees the truth of it. On the contrary, a humble person will accept *Naseehah* from others with an open heart, no matter where the advisor comes from, because he knows that a *Waajib* (obligatory deed) is being conveyed.

## Benefits of *Naseehah*

**It is an obligation:** The Prophet ﷺ said:

لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ بِالْمَعْرُوفِ :

*"A Muslim has six obligations to another Muslim."*

[8] *Muslim*

"What are these?" they asked. He replied:

يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيُشَمِّتُهُ إِذَا عَطَسَ وَيَعُودُهُ إِذَا مَرِضَ، وَيَتْبَعُ جَنَازَتَهُ إِذَا مَاتَ، وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ

*"To greet another Muslim when you meet him; to respond when he invites you; to give him your (sincerest) advice when he seeks it; to say 'may Allaah have mercy upon you' when he sneezes and says ' may Allaah be praised '; to visit him when he falls ill; and when he dies, to attend his funeral and to love for others what you love for yourself."* [9]

**It purifies the one being advised from some weakness**: When one sees a fellow Muslim negligent in performing a good deed, or committing some wrong, he should take it upon himself to mend the shortcoming. The shortcoming may pertain to the rights of Allaah or to the rights of His slaves.

Narrated Urwa bin Az Zubair and Said bin Al Musaiyab: 'Hakim bin Hizam ﷺ said, "(Once) I asked Allaah's Messenger (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked and he gave (it to me). And then he said:

يَا حَكِيمُ! إِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِطِيبِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

[9] *Muslim*

*'O Haakim! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand.'"*

Haakim added, "I said to Allaah's Messenger ﷺ, 'By Him (Allaah) Who sent you with the Truth, I shall never accept anything from anybody after you, till I leave this world.'

"Then Abu Bakr (during his caliphate) called Haakim to give him his share from the war booty (like the other companions of the Prophet), he refused to accept anything. Then 'Umar (during his caliphate) called him to give him his share but he refused. On that 'Umar said, "O Muslims! I would like you to witness that I offered Haakim his share from this booty and he refused to take it." So Haakim never took anything from anybody after the Prophet ﷺ till he died.[10]

**Giving *Naseehah* is a sign of true brotherhood, a way of bringing the hearts closer, and of closing the doors of hatred and suspicion.**

Narrated Jarir: "I have given a pledge of allegiance to Allaah's Messenger ﷺ to testify that none has the right to be worshipped but Allaah, and Muhammad is His Messenger, to offer prayers perfectly, to pay *Zakaah*, to listen to and obey (Allaah's and His Prophet's orders), and to give good advice to every Muslim."[11]

This is why Umar bin Abdul-Aziz رحمه الله, said, "The one who grants *Naseehah* to his brother in matters of his religion and concerns himself with mending affairs of this life; then, he has

[10] *Bukhaaree*

[11] *Bukhaaree*

granted an excellent gift and fulfilled a *Wajib* (obligation) that was due on him..."

If someone were to ask, "How is *Naseehah* a right of brotherhood, when one's faults are mentioned?" The answer is not to feel apprehension when your brother informs you of your faults. He may know something that perhaps you are unaware of, and is compelled to tell you about it out of sheer compassion. It is a way of winning over the hearts of those who are endowed with insight.

When a believer gives *Naseehah* to his brother in Islaam, he helps him in a matter in which his brother has erred because the believer loves for his brother what he loves for himself. Narrated Mu'adh bin Jabal ﷺ: 'When Allaah's Messenger ﷺ sent him to the Yemen, he went out with him giving him advice, Mu'adh riding and Allaah's Messenger ﷺ walking beside his riding beast. The last advice the Messenger of Allaah ﷺ gave me when I put my foot in the stirrup was that he said:

يَا مُعَاذُ! أَحْسِنْ خُلُقَكَ لِلنَّاسِ

*'Make your character good for the people, Muadh bin Jabal!'*

Then when he finished he said:

يَا مُعَاذُ! إِنَّكَ عَسَى أَنْ لَا تَلْقَانِي بَعْدَ عَامِي هَذَا، وَلَعَلَّكَ أَنْ تَمُرَّ بِمَسْجِدِي هَذَا وَقَبْرِي

*"O Mu'adh! Perhaps, you may not meet me after this year, but perhaps, you may pass this mosque of mine and my grave."*

The Prophet ﷺ then turned facing Madinah and said:

إِنَّ أَوْلَى النَّاسِ بِيَ الْمُتَّقُونَ، مَنْ كَانُوا وَحَيْثُ كَانُوا

*"Those nearest to me are the pious, whoever they are and whenever they are."*[12]

When a believer gives *Naseehah* to his brother, he is disposing of the right that his brother has upon him. Just as you would not like to see a fault in yourself, and would work to remove it, likewise, you should not like to see that fault in your brother. You must hate to see in him what you hate to see in yourself, hence, you should give him *Naseehah* to remove that fault as you would have liked to receive *Naseehah* to have that fault removed from you. Give your brother *Naseehah* and guide him toward goodness, and take him away from harm.

## The Golden Advice Series

In response to the obligation of giving *Naseehah* and its obvious need in our *Ummah* at the present time, **DARUSSALAM PUBLICATIONS** has come up with **The Golden Advice Series**. which was orginally published by Deen Communications Limited, Nigeria. This series will, *Insha Allaah*, contain several books; each of which is devoted to an advice given from the texts of Islaam (the Qur'aan and the *Sunnah*) with its explanation as provided by the esteemed scholars or people of knowledge.

The advice range from the most important issue (*Tawheed* or worshipping Allaah alone), to morals and also issues of business transactions. Each book comes in an easy-to-read size but the contents are highly beneficial, *Bi Ithni'llah*! In the first phase, ten pieces of advice have been treated.

[12] *Ahmad* (21042) & *Muwatta*.

The book you are holding now belongs to the second print of the first phase. Ten pieces of advice have now been covered and ten books are presented as one handy useful package. It is our hope that, *Insha Allaah*, more will be added in the days ahead.

Everything that is correct in the books of **The Golden Advice Series** is from Allaah – and to Him is all the praise; every mistake or error is from our imperfection and from *Shaytaan* – and we seek refuge in Allaah from him! We ask Allaah to accept this effort of ours as an act done purely and sincerely for His Face and that He does not allow anyone or anything else to have a share in it. The end of our *Du'aa'* is that all praise is for Allaah, Lord of the worlds. And may His peace and blessings be upon the Prophet Muhammad ﷺ, his family, his Companions and those who follow him till the Day of Reckoning! *Aameen*.

**DARUSSALAM PUBLICATIONS,**

Riyadh, Saudi Arabia.

Ramadhan, 1428 A.H.
September 2007

## The *Hadeeth*

Abdullah bin Amr bin Al-As [13] ﷺ narrated that he asked the Prophet ﷺ: "What might save me from Allaah's anger?' He answered:

لَا تَغْضَبْ

*"Do not become angry.'* [14]

Abu Hurayrah[15] ﷺ also narrated:

A man came to the Prophet ﷺ and said: "Teach me something that will not be heavy upon me so that I will be able to keep it and

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[13] He was from the tribe of Quraysh and was a notable companion just as his father. He embraced Islaam before his father did. He was among the few people who knew how to read and write in the pre-Islamic days. He received permission from the Prophet ﷺ to record everything that he heard from the Prophet ﷺ. Infact, Abu Hurayrah ﷺ once noted that the only one who could have more *Hadeeth* than him was Abdullah, because Abdullah used to record the *Hadeeth* while Abu Hurayra did not. He died in the year 65 AH at the age of 72.

[14] *Saheeh At-Targheeb wa At-Tarheeb*, no. 2747. *Al-Bukhaaree*, no. 6116.

[15] Abu Hurayrah ﷺ was a famous companion of the Prophet ﷺ who was born about eighteen years before *Hijrah*. His real name is Abdul Rahman bin Sakhr. He arrived Madinah in 7 AH, having accepted Islaam much earlier. He constantly kept the company of the Prophet ﷺ. He lived in the Prophet's Mosque as one of the people known as *Ahl-as-Suffa*. He related more *Hadeeth* than any other companion, having related 5374 *Ahadeeth*.

memorize it." The Prophet ﷺ told him:

لَا تَغْضَبْ

*"Do not become angry and furious."*

The man asked (the same) again and again, and the Prophet ﷺ said in each case;

لَا تَغْضَبْ

*"Do not become angry and furious.*[16]"[17]

[16] *Bukhaaree Volume 8, Book 73, Number 137*

[17] *Sunan Al-Tirmidhee.*

# Introduction

## *'Do Not Become Angry'*

This is a very short, easy to keep in mind advice and it is of great importance. In fact, in the narration of Al-Bukharee, it comes across that the person himself – just as many of us – did not realize how comprehensive and far-reaching this advice is. For that reason, he kept asking the Prophet ﷺ for some more advices, as if what he stated was not enough. If he had pondered the implications of the advice that the Prophet ﷺ gave him, he would have realized that he was given a very comprehensive and important advice.

## Interpretations of the *Hadeeth*

Is anger natural and beyond human control? The obvious answer is No! Otherwise, the Prophet ﷺ would then be advising the person (and other human beings) to do something that is not within his ability. Clearly, the Prophet ﷺ and the *sharee'ah* as a whole would never request something of that nature. Still, there are three possible interpretations for this statement of the Prophet ﷺ.[18]

The first interpretation of this *Hadeeth* is that the Prophet ﷺ is ordering the person to follow those means that will keep the person from getting angry. That is, a person should learn how to change his character and adopt the characteristics of generosity, kindness, calmness, modesty, patience, forbearing, forgiveness, easygoing nature and so forth. If a person adopts these qualities and he becomes used to such behaviour, then he will be able to control his temper at the time he is about to get angry.

The second view is that what the Prophet ﷺ meant by that statement is that one should not act based on one's anger or one should

[18] Note that this advice of the Prophet ﷺ is only concerning the blameworthy anger. There is such a thing as praiseworthy anger and that shall also be discussed below. There are also cases when anger is justified and one has the right to have his issue resolved. This would be the case, for example, when, according to the *Shari'ah*, a person's rights have been violated.

not act while angry. That is if a person becomes angry, he should fight himself and not do the deed that his anger would lead him to do. This is similar to how Allaah describes the Prophet Moosa who did not act until his anger was over;

﴿وَلَمَّا سَكَتَ عَن مُّوسَى ٱلْغَضَبُ﴾

"And when the anger of Moosa was appeased..." [*Al-Araaf* (7): 154]

Thus, it is said that the interpretation of the description of this advice:



*"Do not become angry."'*

is of a person who gets angry and his anger "tells" him to do something, but then he struggles against himself and repels what his anger is driving him to do, to the point that his anger might even go away. Then it is as if such a person did not get angry in the first place.[19]

There is no question that if a person does get angry he must do what he can to restrain himself from acting upon that anger. This type of behaviour is also greatly praised in the *Sharee'ah*. The Prophet once said:

[19] Ibn Rajab, *Jaami*, vol. 1, p. 364.

لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

*"The strong person is not the one who is strong in wrestling. But the strong person is the one who is able to restrain himself when he is angry."*[20]

The third view is a more literal understanding of the *Hadeeth*. It states that when a person is about to get angry, he must remain patient, control himself, calm himself down and not get angry. This is the meaning that comes to mind when one hears this advice of the Prophet ﷺ. The person should remain calm and he should handle the matter with wisdom and rationality.[21]

[20] *Al-Bukhaaree* (6114) and *Muslim* (2609).

[21] *Al-Baitaar*, p. 105.




## What is Anger?

**What is Anger?**

Linguistically, anger is a strong feeling of annoyance, displeasure or hostility.

Technically, anger is an internal change of emotions, which prompts one to attack and seek revenge so as to satisfy one's spirit. Fury is more intense than anger, so it is defined as wild and violent anger.

Anger is the flaw that has inflicted, and is still inflicting a number of Muslims and has led to most of what we witness today in the Muslim *Ummah*.

**The Features of Anger**

Anger has many features and forms some of which include:

1. The swelling of blood vessels and jugular veins in addition to the reddening of face and eyes.
2. Frowning, bringing the eyebrows together, and wrinkling the skin on one's forehead.
3. Assaulting others verbally or physically.
4. Repaying an act of aggression with a similar or a severer one without considering the consequences.
5. Extreme or passionate displeasure

## Three categories of Anger

Anger can be divided into three categories, namely *Wajib* (obligatory), *Mandub* (encouraged), *Mahdhur* (forbidden).

## Obligatory (*Waajib*) Anger

**Anger for the sake of Allaah:** This is the anger that comes about when Allaah's teachings are ignored or treated with disdain. In fact, if a person has true belief, he must demonstrate this anger. It is inconceivable that a person could witness the words of Allaah being ignored, sometimes even ridiculed, and he feels nothing inside. This would truly be a sign of a diseased heart.

On this point, the Messenger of Allaah ﷺ said:

أَوْثَقُ عُرَى الْإِيمَانِ الْمُوَالَاةُ فِي اللهِ، وَالْمُعَادَاةُ فِي اللهِ،
وَالْحُبُّ فِي اللهِ، وَالْبُغْضُ فِي اللهِ

*"The strongest tie of Eemaan (faith) is having loyalty for the sake of Allaah, disassociating from others for the sake of Allaah, love for the sake of Allaah and hatred for the*

*sake of Allaah."*[22]

Allaah commands this form of anger in the Qur'aan when He says:

﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ﴾

"O Prophet, strive against the disbelievers and the hypocrites and be harsh with them. Their abode is the Hell-fire and worst indeed is that destination." [*At-Tawbah* (9): 73]

The Prophet ﷺ also demonstrated this. He never got upset for any personal motives but if the laws of Allaah were being violated, then he would get upset as reported by his wife, Aa'ishah ؓ:

"Whenever Allaah's Prophet ﷺ was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. Allaah's Prophet ﷺ never took revenge (over anybody) for his own sake but (he did) only when Allaah's Legal Bindings were outraged in which case he would take revenge for Allaah's Sake."[23]

## Encouraged (*Mandub*) Anger

**Anger expressed in defence of one's right:** From the *Sharee'ah* point of view, if a person's rights are violated or he is wronged, he then has the right to get angry. He has the right to attempt to rectify that situation. Had this not been so, the earth would have

[22] *Tayaalisi.*

[23] *Al-Bukhaaree.*

been utterly corrupted by the spread of chaos and the destruction of the community.

Allaah says in the Qur'aan:

﴿وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ﴾

"And if Allaah did not check one set of people by means of another, the earth would indeed be full of mischief." [*Al-Baqarah* (2): 251]

That is because if a man does not get angry for his own self, he may be eliminated from this earth or made to be like animals which give servitude involuntarily and which do not get angry for their own sakes.[24] However, in expressing this anger, he does not have the right to do forbidden acts, such as cursing others or going to the extreme against them simply out of anger.

## Forbidden (*Mahzur*) Anger

This is where one gets angry over the pettiest matters for which there is no call for a Muslim to get angry about. This type of anger goes beyond the degree of moderation, overwhelms the mind and religion, and rushes a person on the road of evil so unreasonably, that it may lead to one's doom unknowingly. It may also lead one to commit the most grievous crimes and sins. Anger at this stage is blameworthy according to the *Sharee'ah*. This is the anger the Prophet ﷺ warned the one who sought his advice against and which forms the theme of this book.

[24] This condition is perhaps worse than that of the animals for we see that animals often charge at one who treats them cruelly however, flimsy and ineffective that protests may be.

# Chapter 2

## Causes & Effects of Anger

There are certain causes behind anger. The following are the most important of these causes:

**Environment:** The first cause behind anger is one's surrounding; whether the close one, one's family, or the far one, one's community. One may be surrounded by evil people who consider rashness a sign of courage and anger that leads to injustice a sign of manhood. Thus, one gets this false impression and uncontrollable anger becomes a habit.

**Disputation or arguing**[25]: Competitors want to defeat one

[25] The Prophet ﷺ said:

أَنَا زَعِيمٌ بِبَيْتٍ فِي رَبَضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا ،

another even if unfairly. When one of them cannot defeat the other, he gets angry or even infuriated, with the intention of tyrannizing over the other or taking revenge, especially if he sees himself stronger than his opponent.[26]

**Joking falsely:** If joking goes beyond the limits of truth, it will result in dispute. Dispute will incur anger deep down in the heart and in its turn will affect one's emotional state and prompt him to tyranny and revenge. Perhaps that is why the Prophet ﷺ used to joke but only by using something true.

**Showing enmity or aggression to others in any form:** A man

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وَبِبَيْتٍ فِي وَسَطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَازِحًا، وَبِبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ

*"I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right, a house in the middle of Paradise for a man who avoids lying even if he were joking, and a house in the upper part of Paradise for a man who made his character good."* (Abu Dawood)

[26] The Prophet ﷺ heard some people disputing about the Qur'aan. Thereupon he said:

إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِهَذَا: ضَرَبُوا كِتَابَ اللهِ بَعْضَهُ بِبَعْضٍ وَإِنَّمَا نَزَلَ كِتَابُ اللهِ يُصَدِّقُ بَعْضُهُ بَعْضًا، فَلَا تُكَذِّبُوا بَعْضَهُ بِبَعْضٍ، فَمَا عَلِمْتُمْ مِنْهُ فَقُولُوا، وَمَا جَهِلْتُمْ فَكِلُوهُ إِلَى عَالِمِهِ

*"It was because of this that those gone before you had perished. They set parts of the books against the others (whereas the fact is) that the Book of Allah has been revealed with one part confirming the others. Therefore, do not falsify some parts with the others and speak only that which you know; that which you do not know, refer it to one who knows it well."* (At-Tirmidhee)

gets angry and seeks taking revenge whenever he is exposed to any form of enmity or aggression such as mockery, derision, espionage, backbiting, calumniation, discrediting, imprisonment, beating, and torture. This aggression is shown most by un-Islamic and unjust authorities. That is perhaps why Allaah and His Prophet ﷺ warned against showing aggression to others without a legal requisite.

Allaah ﷻ says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ وَمَن لَّمْ يَتُبْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾

"O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having faith. And whosoever does not repent, then such are indeed *Zalimun* (wrong-doers, etc.)." [*Al-Hujuraat* (49):11]

The Prophet ﷺ said:

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا وَلَا تَجَسَّسُوا وَلَا تَنَافَسُوا وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا، عِبَادَ اللهِ! إِخْوَانًا كَمَا أَمَرَكُمْ. الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا

يَحْقِرُهُ، التَّقْوَى هٰهُنَا، التَّقْوَى هٰهُنَا، التَّقْوَى هٰهُنَا - وَأَشَارَ إِلَى صَدْرِهِ - بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَعِرْضُهُ وَمَالُهُ

*" Avoid suspicion, for suspicion is the gravest lie in talk and do not spy upon one another, do not be inquisitive about one another, do not compete against one another, do not envy one another, do not hate one another, do not turn away from one another, and do not rupture one another, but be servants of Allaah and brethren. A Muslim is a brother of another Muslim, so he should not do injustice to him, nor should he hand him over (to an oppressor), nor should he forsake him..."*[27]

**Unjustifiable haughtiness and pride:** The person who is unjustifiably haughty and proud is adversely affected if he loses something that he thinks will keep his greatness and rank among people. If someone asks him to give him his right back, he gets infuriated. The same goes with being warned against committing a sin or being opposed in any matter. That haughty person believes that he is so perfect that none has the right to order, warn, or stop him. In reality, he is imperfect in all aspects and that is why he uses his haughtiness and pride to compensate for his inadequacies and imperfection.

**Neglecting to strive against the part of the soul that incites evil:** Any vice that is inflicted on man may grow and worsen and finally become second nature to him, because he does not take care to check it or give it up. That is why Allaah ﷻ calls to striving

[27] *Al-Bukhaaree, Muslim* (2564) *Musnad Ahamad* (7402).

against one's own desires.

Allaah ﷻ says:

﴿وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ﴾

"And those who strive in Our (cause), We will certainly guide them to Our Paths: for verily Allaah is with those who do right." [*Al-Ankabut* (29): 69]

**Not supporting those who suffer from the flaw of anger:** One may recognize his flaws and vices but because of his weakness before his desires, the temptations of devils among men and jinn, and the glitter of life he may be unable to get rid of these vices, At that time, others should stand by him in order to help to cure him of the flaw of anger. If left unchecked this flaw penetrates and worsens so that it becomes second nature to him and finally he will be unable to get rid of it.

The Prophet ﷺ said:

انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا إِنْ يَكُ ظَالِمًا

*"Help your brother whether he is an oppressor or an oppressed."*

A man said, "O Allaah's Messenger! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet ﷺ said:

تَمْنَعُهُ مِنَ الظُّلْمِ، فَذَاكَ نَصْرُكَ إِيَّاهُ

*"By preventing him from oppressing (others), for that is how to help him."*[28]

[28] *Al-Bukhaaree* (6952).

**Labelling people with something that they think depreciates them:** A man may hear someone describing him with something that he thinks attaches a deficiency or defect to him, such as 'If you were really a man, you would surely face so and so, and I think that you are afraid of him'. Such sayings move him from inside and cause him anger and fury, which in turn push him to take revenge. To illustrate this, the following story of Umayyah bin Khalaf's death in the Battle of Badr may be presented:

Abdullah bin Mas'ud ﷺ reported, "Sa'd bin Mu'az went on minor pilgrimage (*Umrah*) to Makkah. Sa'd used to stay at the house of Umayyah bin Khalaf Abu Safawan, and Umayyah himself used to stay at Sa'd's house when he passed by Madeenah on his way to Ash-Sham (Syria). Umayyah asked Sa'd to wait till noon, when people at Makkah would be having a short rest, so that he could circumambulate the Ka'bah.

It went that Abu Jahl saw Sa'd performing the circumambulation so he asked him who he was. When Sa'd identified himself, Abu Jahl said, 'Are you circumambulating the Ka'bah safely while you and your tribe at Madeenah have given shelter to Muhammad and his followers?' Sa'd answered, 'Yes.'

Then they started quarrelling so Umayyah said to Sa'd, 'Do not raise your voice in front of Abu Jahl because he is the chief of the people of the valley.' Sa'd answered, 'By Allaah, if you prevent me from circumambulating the Ka'bah, I will prevent your caravans from passing by Madeenah on their way to Ash-Sham (Syria). Umayyah kept saying to Sa'd, 'Do not raise your voice', and kept on taking hold of him. Sa'd consequently became angry and said, 'Enough of you, I heard Muhammad ﷺ saying that he would kill you.' Umayyah said, 'Me?' Sa'd answered; 'Yes'

(Thereafter) Umayyah said to his wife, 'Have you not known

what my brother from Yathrib (Madeenah) said?' She said, 'What did he say?' He answered, 'He said that he heard Muhammad saying that he would kill me.' She commented, 'By Allaah, Muhammad never tells lies.'

When the people of Makkah were mobilizing to fight the Prophet ﷺ at Badr, Umayyah's wife said to him, 'Do you not remember what Sa'd said?' So Umayyah was hesitant to go to fight but Abu Jahl urged him to go saying, 'You are one of our noble men and so you have to accompany us to the battle for one or two days.' Thus, he went and Allaah killed him."[29]

In another version, Ibn Abi Is-haq narrated that Abdullah bin Abi Nujayh said to him, "Umayyah bin Khalaf was so lazy, venerable, old, fat, and heavy. Once he was sitting among his folk when Uqbah bin Abi Mu'it came to him with brazier, (and said to Umayyah), 'For you are like women.' Umayyah said 'Fie on you and your brazier!" He (the reporter) said to him, 'Then he got prepared and went out with people."[30]

In another version, it is said that Abu Jahl kept urging and forcing him to go (with the army) until he said, "Because you have succeeded to convince me (of going), I will buy the best camel in Makkah."

Contemplate how Uqbah bin Abi Ma'it succeeded in infuriating Umayyah to the extent that he went to buy the best camel to join them at Badr. The method they used to convince him was to label him. Such labelling was considered in Umayyah's view to be humiliating and lowered his dignity, so he became determined to join them so as to refuse their arguments.

[29] *Al-Bukhaaree*

[30] *As-Salihi, Subul Al-Huda War-Rashad.*

**To remind one of past enmities and grudges:** One may want to take his revenge on somebody but he rejects the idea altogether because of his religion. At that time, the hearts are purified, and love and fraternity dominate but the envious and malicious interfere with others to blacken the hearts and sever relations of love and fraternity. They do all this through reminding one of past enmities and grudges that serve a useful purpose for them.

For example, the two tribes of Al-Aws and Al-Khazraj at *Madeenah, had wars and a lot of enmity in the pre-Islamic period.*[31] *When Islam appeared, it settled their differences and* they became brothers. The Jews at Madeenah felt resentful about that settlement, and tried to provoke them into fighting each other.

It is narrated on the authority of Ibn Humayd that Shas bin Qays was an old man, full of envy and malice towards Muslims, and especially the Prophet's Companions, for being united and for their brotherhood after their long years of fighting during the pre-Islamic period. He had a meeting with some Muslims and was so surprised by their unity and large number that he said, 'They are now increasing in numbers greater than us'.

So he ordered a young Jewish man to sit among them and remind them of the battle of Bu'ath in which Al-Aws defeated Al-Khazraj. He recited some of the poems commemorating that battle. The young man did so and the *Ansar* became so haughty

[31] Aa'ishah ﷺ narrated: "The day of *Bu'ath* (i.e. Day of fighting between the two tribes of the *Ansar*, the Aus and *Khazraj*) was brought about by Allaah for the good of His Prophet ﷺ so that when Allaah's Messenger ﷺ reached (Madeenah), the tribes of Madeenah had already divided and their chiefs had been killed and *wounded. So Allaah had brought about the battle for the good of His Prophet* ﷺ in order that they (i.e. the *Ansar*) might embrace Islam." (*Al-Bukhaaree*)

and proud that they started to attack one another verbally. After the argument turned into a heated one, they decided to settle it with arms and set the time for the next day at noon.

On the next day, each tribe came with an army and the two armies stood facing each other. Informed of what had happened, the Prophet ﷺ and his companions from the Emigrants[32] went out to them. He said to them:

يَا مَعْشَرَ الْمُسْلِمِينَ! اللهَ! اللهَ! أَبِدَعْوَى الْجَاهِلِيَّةِ وَأَنَا بَيْنَ أَظْهُرِكُمْ بَعْدَ أَنْ هَدَاكُمُ اللهُ لِلإِسْلَامِ، وَأَكْرَمَكُمْ بِهِ، وَقَطَعَ بِهِ عَنْكُمْ أَمْرَ الْجَاهِلِيَّةِ، وَاسْتَنْقَذَكُمْ بِهِ مِنَ الْكُفْرِ وَأَلَّفَ بَيْنَ قُلُوبِكُمْ

*"O Muslims! Allaah, Allaah! Do you call to (a thing pertaining to) the pre-Islamic period although I am still amongst you? Are you coming back to be as you used to be (when you were) disbelievers, after Allaah has guided you to Islam, honoured you with it, cut with it your relation with the pre-Islamic period, saved you with it from disbelief, and put affection between you?"* [33]

The *Ansaar* realized then that they were acting out of the devil's temptations and their enemies' conspiracy, so they put down their arms, held one another and wept. They finally left the battlefield obediently with the Prophet ﷺ. Thus, Allaah ﷻ brought the conspiracy of Shas (the enemy of Allaah) to nothing and revealed the following Verses about him and his act:

[32] The *Muhajirun* – those who migrated (performed *Hijrah*) from Makkah to Madeenah for the sake of Allaah.

33 *Ar-Raheeq Al-Makhtoom.*

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ۝ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ﴾

"Say: 'O People of the Book! Why reject you the Signs of Allaah, when Allaah is Himself witness to all you do?' Say: 'O you People of the Book! Why obstruct you those who believe, from the Path of Allaah, seeking to make it crooked, While you (yourselves) one witnesses [to Muhammad as a Messenger of Allah and Islaam (Allah's religion, i.e. to worship none but Him Alone)]? And Allah is not unaware of what you do.'" [*Aal-Imraan* (3):98-99]

And He ﷻ revealed other Verses about Aws bin Qayzhi, Jabbar bin Sakhr, and those who were with them from their folk who responded to Shas bin Aws's temptations. These Verses are from:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ﴾ إلى قوله تعالى: ﴿وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾

"O you who believe! If you listen to a faction among the People of the Book, they would (indeed) render you apostates after you have believed!" to "for them is a dreadful Chastisement." [*Aal-Imraan* (3):100-105] [34]

**Being unconscious of the consequences of anger:** Finally, being unconscious of the consequences of anger may lead to this flaw.

[34] *Tafseer Tabaree.*

These consequences may be individual or collective, worldly or concerned with the life to come. Perhaps that is why Allaah calls on man to be well aware of the instructions of the Religion.

Allaah ﷻ says:

﴿وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

"It is not for the Believers to go forth together: if a contingent from every expedition go forth to devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil)." [*At-Tawbah* (9): 122]

The Prophet ﷺ said:

مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

*"If Allaah wants to do good to a person, He makes him comprehend the Religion..."*

## The Effects of Anger

Anger has harmful effects and dangerous consequences that may afflict both individuals and the Muslim *Ummah*. Here are some of these effects and consequences:

### On Individuals

**Physical harm:** Anger springs from the boiling of the blood in the heart which pours forth in the veins as indicated from the

reddening of the face and eyes. The repetition of this process may lead to blood pressure and perhaps arteriosclerosis then paralysis, May Allaah forbid! Thus, we see that anger ends up in physical harm.

**Imperfection of one's religiousness:** Anger may lead to backbiting, profanity, robbery, and bloodshed. All these things are sins and imperfection in religiousness.

**Being unable to control one's self:** The mind is blurred at moment of anger and thus one is unable to control oneself. So he may do horrible deeds, which he would regret later.[35]

**Being exposed to the humiliating state of apologizing:** When a man bursts into anger at someone, he may do wrong acts unknowingly and then find himself exposed to the humiliating state of apologizing. The Prophet ﷺ warned against everything that leads to this state. He said:

إِيَّاكَ وَكُلَّ مَا يُعْتَذَرُ مِنْهُ

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[35] While the Messenger of Allaah ﷺ was sitting with some of his companions, a man reviled Abu Bakr ﷺ and insulted him. But Abu Bakr remained silent. He *insulted him twice, but Abu Bakr controlled himself. He insulted him thrice* and Abu Bakr took revenge on him. Then the Prophet of Allaah ﷺ got up when Abu Bakr took revenge. Abu Bakr said: 'Were you angry with me, Prophet of Allaah?' The Prophet of Allaah ﷺ replied:

نَزَلَ مَلَكٌ مِنَ السَّمَاءِ يُكَذِّبُهُ بِمَا قَالَ لَكَ، فَلَمَّا انْتَصَرْتَ وَقَعَ الشَّيْطَانُ، فَلَمْ أَكُنْ لأَجْلِسَ إِذْ وَقَعَ الشَّيْطَانُ

*"An angel came down from Heaven and he was rejecting what he had said to you. When you took revenge, a devil came down. I was not going to sit while the devil came down."* (*Abu Daawood*)

*"Avoid everything because of which one should apologize."*[36]

**Grievous chastisement:** The angry person always makes a lot of mistakes and commits a lot of sins, which result in inflicting a stern punishment on him in this life and the life to come. Abdullah Ibn Amr Ibnil Aas ﷺ asked the Prophet ﷺ, 'What might save me from Allaah's anger?' He answered:

لَا تَغْضَبْ

*'Do not become angry."* [37]

## On the Muslim *Ummah*:

**Estrangement from the *Jama'ah*:** People enjoy the company of one who is wise and who has his behaviour under control. On the other hand, they detach themselves from the rash and frivolous. Particularly when the one given to anger doubles as a caller to Islaam, he will lose response to his call and this will be a great loss for Islaam as well.

Allaah ﷻ said to the Prophet ﷺ:

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ﴾

"And by the Mercy of Allaah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allaah's) Forgiveness for them." (*Aal-Imraan* (3):159]

**Dissension and rifts:** When a man gets angry only for his own

[36] *Silsilah Al-ahaadeeth As-Saheehah.*

[37] *Ahmad.*

sake, it means that his anger is for personal reasons and not for the sake of Allaah. Every work that is not for the sake of Allaah will not bring any love or affection among Muslims; rather, it leads to dissension and rifts.

The Prophet ﷺ said:

النَّاسُ مَعَادِنُ كَمَعَادِنِ الذَّهَبِ وَالْفِضَّةِ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلَامِ إِذَا فَقُهُوا. وَالأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ

*"People are like mines of gold and silver; those who were excellent in Jahiliyyah (during the days of ignorance) are excellent In Islam, when they have an understanding. And the souls are troops collected together and those who had a mutual familiarity amongst themselves in the store of prenatal existence would have affinity amongst them, (in this world also) and those who opposed one of them, would be at variance with one another."*[38]

[38] *Muslim.*

# Chapter 3

## Keeping Anger in Check

Since the meaning of anger has been examined, its reality in the Islamic perspective, its causes, and its effects on individuals and the *Ummah*, it becomes easy to prescribe the line of remedy and the method of checking it as follows:

**Informing Muslims about the evil effects and fatal consequences of anger:** both on individuals and on the Muslim *Ummah* in this life and in the life to come. This process of informing will move Muslims from their depths so they will fly to cure themselves of anger, adopt patience and learn to forgive others.

### The Virtues of Forgiveness and Kindness

In many cases, the source of one's anger is somebody else's wrongdoing or mistake in behaviour. The person who is about to

get angry must realize that everyone is apt to make mistakes or do something wrong, including himself. Therefore, one approach to such occurrences is, in essence, the antithesis to anger: forgiveness and kindness.

When a Muslim realizes the importance and great virtue of these characteristics, he should work to develop them within himself. When he becomes someone who is forgiving, kind and calm, he will probably find very few circumstances in which anger will overtake him.

The Qur'aan guides people to being forgiving and even to give up some of their rights on behalf of others. For example, Allaah ﷻ says:

﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ﴾

"Show forgiveness, enjoin what is good and turn away from the foolish" [*Al-Araaf* (7): 199]

Also, when describing the believers, Allaah ﷻ says:

﴿وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلْبَغْىُ هُمْ يَنتَصِرُونَ ○ وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ﴾

"And those who, when an oppressive wrong is done to them, take revenge. The recompense for an evil is an evil like thereof. But whoever forgives and makes reconciliation will have his reward with Allaah. He does not like the wrongdoers" [*Ash-Shoora* (42): 39-40]

Then, Allaah ﷻ praises those who restrain their anger and also forgive others. He ﷻ says:

﴿وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ ۝ ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ﴾

"And head toward the way of forgiveness from your Lord and for Paradise as wide as are the heavens and the earth, prepared for the pious, those who spend (for the sake of Allaah) in prosperity and adversity, who repress anger, and who forgive the people. Verily Allaah loves the doers of good." [*Aal-Imraan* (3): 133-134]

**Seeking refuge with Allaah from the *Shaytaan***: Sulayman bin Sard ﷺ said: "I was sitting with the Prophet ﷺ, and two men were slandering one another. One of them was red in the face, and the veins on his neck were standing out. The Prophet ﷺ said:

إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، ذَهَبَ عَنْهُ مَا يَجِدُ

*'I know a word which, if he were to say it, what he feels would go away. If he said "I seek refuge with Allaah from the Shaytaan," what he feels (i.e., his anger) would go away.'"* [39]

The Prophet ﷺ said:

إِذَا غَضِبَ الرَّجُلُ فَقَالَ: أَعُوذُ بِاللهِ، سَكَنَ غَضَبُهُ

[39] *Al-Bukhaari, Al-Fath*, 6/337.

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ

*Audhu billahi min-ash-Shaytan*

*"If a man gets angry and says, 'I seek refuge with Allaah,' his anger will go away."*[40]

**Keeping silent:** The Messenger of Allaah ﷺ said:

إِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ

*"If any of you becomes angry, let him keep silent."* [41]

This is because in most cases, the angry person loses self-control and could utter words of *Kufr* (from which we seek refuge with Allaah), or curses, or the word of divorce (*Talaaq*) which would destroy his home, or words of slander which would bring him the enmity and hatred of others. So, in short, keeping silent is the solution which helps one to avoid all that.

**Not moving:** The Messenger of Allaah ﷺ said:

إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيَضْطَجِعْ

*"If any of you becomes angry and he is standing, let him sit down, so his anger will go away; if it does not go away, let him lie down."*

The narrator of this *Hadeeth* is Abu Dharr ؓ, and there is a story connected to his telling of it. He was taking his camels to drink at a trough that he owned, when some other people came along and said (to one another), "Who can compete with Abu Dharr (in bringing animals to drink) and make his hair stand on end?" A man said, "I can," so he brought his animals and competed with

[40] *Saheeh Al-Jaami' As-Sagheer.*

[41] Reported by Imaam Ahmad, *Al-Musnad*, 1/329; see also *Saheeh Al-Jaami'*.

Abu Dharr, with the result that the trough was broken. (i.e., Abu Dharr was expecting help in watering his camels, but instead the man misbehaved and caused the trough to be broken).

Abu Dharr was standing, so he sat down, then he laid down. Someone asked him, "O Abu Dharr, why did you sit down then lie down?" He said: "The Messenger of Allaah ﷺ said: . . ." and quoted the *Hadeeth*.[42]

According to another report, Abu Dharr ﷺ was watering his animals at the trough, when another man made him angry, so he sat down . . . [43]

Among the benefits of this advice given by the Prophet ﷺ is the fact that it prevents the angry person from going out of control, because he could strike out and injure someone, or even kill – as we will find out shortly – or he could destroy possessions and so on. Sitting down makes it less likely that he will become overexcited, and lying down makes it even less likely that he will do something crazy or harmful.

Al-'Allaamah Al-Khattaabi, said in his commentary on Abu Dawood: "One who is standing is in a position to strike and destroy, while the one who is sitting is less likely to do that, and the one who is lying down can do neither. It is possible that the Prophet ﷺ told the angry person to sit down or lie down so that he would not do something that he would later regret. And Allaah knows best."[44]

**Following the advice of the Prophet ﷺ**: Abu Hurayrah ﷺ, reported that a man said to the Prophet ﷺ, "Advise me." He said:

[42] The *Hadeeth* and this story may be found in Musnad Ahmad; see also *Saheeh Al-Jaami'*, no. 694.

[43] *Fayd Al-Qadeer*, Al-Manaawi.

[44] *Sunan Abi Daawood*, with *Ma'aalim al-Sunan*, 5141/.

لَا تَغْضَبْ

*"Do not become angry."*

The man repeated his request several times, and each time the Prophet ﷺ told him:

لَا تَغْضَبْ

*"Do not become angry."* [45]

According to another report, the man said: "I thought about what the Prophet ﷺ said, and I realized that anger combines all kinds of evil." [46]

**Do not become angry and Paradise will be yours**[47]: Remembering what Allaah has promised to the righteous (*muttaqeen*) who keep away from the causes of anger and struggle within themselves to control it, is one of the most effective ways of extinguishing the flames of anger.

One of the *Ahaadeeth* that describe the great reward for doing this is:

وَمَنْ كَظَمَ غَيْظًا – وَلَوْ شَاءَ أَنْ يُمْضِيَهُ أَمْضَاهُ – مَلأَ اللهُ قَلْبَهُ رَجَاءً يَوْمَ الْقِيَامَةِ

*"Whoever controls his anger at the time when he has the*

[45] Reported by *Al-Bukhaari*, *Fath Al-Bari*, 10/456.

[46] *Musnad Ahmad*, 5/373.

[47] A *Saheeh Hadeeth*, see *Saheeh Al-Jaami'*, 7374. Ibn Hajir attributed it to *Al-Tabaraani*, see *Al-Fath* 4/465.

*means to act upon it, Allaah will fill his heart with contentment on the Day of Resurrection."* [48]

Another great reward is described in the Prophet's words:

مَنْ كَظَمَ غَيْظًا وَهُوَ يَسْتَطِيعُ أَنْ يُنَفِّذَهُ دَعَاهُ اللهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَيِّ الْحُورِ الْعِينِ شَاءَ

*"Whoever controls his anger at the time when he has the means to act upon it, Allaah will call him before all of mankind on the Day of Resurrection, and will let him choose of the Hoor Al-'Iyn whoever he wants."* [49]

**Not assaulting others unjustly and tyrannically** because it will be met with a counter-assault, where costs and consequences are not considered. There are many ways to correct a wrong action other than by assault. Resorting to assault should be considered the last choice. Another cure is to stay away from argumentation and false jokes as the Prophet ﷺ ordered in his saying:

أَنَا زَعِيمٌ بِبَيْتٍ فِي رَبَضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبِبَيْتٍ فِي وَسَطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَازِحًا، وَبِبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ

*"I guarantee a house in the surroundings of Paradise for a man who avoids argumentation even if he were in the right, a house in the middle of Paradise for a man who avoids lying even if he were joking, and a house in the upper part of*

[48] Reported by *Al-Tabaraanee*, 12/453, see also *Saheeh al-Jaami'*, 6518.

[49] *Abu Dawood*, 4777. It is classified as *Hasan* in *Saheeh Al-Jaami*, 6518.

*Paradise for a man who made his character good."*[50]

This will eliminate two main causes of anger.

**Ridding oneself of unjustifiable haughtiness and pride** and adopting modesty and other such good manners. This will assist those who are bad-tempered to free themselves of this disease. Giving people their due respect and appreciation, and avoiding labelling others indecently. Such respect and appreciation may lead these people to try to get rid of this flaw. Not inciting past grudges and enmities, for this helps in uprooting and preventing this disease.

## Knowing the high status and advantages offered to those who control themselves:

The Messenger of Allaah ﷺ said:

لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

*"The strong man is not the one who can overpower others (in wrestling); rather, the strong man is the one who controls himself when he gets angry."* [51]

The greater the anger, the higher the status of the one who controls himself. The Prophet ﷺ said:

*"The strongest man is the one who, when he gets angry and his face reddens and his hackles rise, is able to defeat his anger."* [52]

[50] *Abu Dawood.*

[51] Reported by *Ahmad*, 2/236; the *Hadeeth* is agreed upon.

[52] *Ahmad*, 5367/, classified as *Hasan* in *Saheeh Al-Jaami'*, 3859.

Anas ؓ reported that the Prophet ﷺ passed by some people who were wrestling. He asked, *"What is this?"* They said: "So-and-so is the strongest, he can beat anybody." The Prophet ﷺ said:

أَلَا أَدُلُّكُمْ عَلَى مَنْ هُوَ أَشَدُّ مِنْهُ؟ (يَعْنِي: الصَّرِيعَ) رَجُلٌ ظَلَمَهُ رَجُلٌ، فَكَظَمَ غَيْظَهُ، فَغَلَبَهُ، وَغَلَبَ شَيْطَانَهُ، وَغَلَبَ شَيْطَانَ صَاحِبِهِ، -وَفِي رِوَايَةٍ- الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

*"Shall I not tell you who is even stronger than him? The man who, when he is mistreated by another, controls his anger, has defeated his own shaytaan and the shaytaan of the one who made him angry."* [53]

**Following the Prophet's example in the case of anger:** The Prophet ﷺ is our leader and has set the highest example in this matter, as is recorded in a number of *Ahaadeeth*. One of the most famous was reported by Anas ؓ, who said: "I was walking with the Messenger of Allaah ﷺ, and he was wearing a Najraani cloak with a rough collar. A Bedouin came and seized him roughly by the edge of his cloak, and I saw the marks left on his neck by the collar. Then the Bedouin ordered him to give him some of the wealth of Allaah that he had. The Prophet ﷺ turned to him and smiled, then ordered that he should be given something." [54]

Another way in which we can follow the example of the Prophet ﷺ is by making our anger for the sake of Allaah, when His rights are violated. This is the kind of anger which

[53] Reported by Al-Bazzaar, and Ibn Hajir said its Isnaad is Saheeh. Al-Fath, 10/519.

[54] Agreed upon. Fath al-Baaree, 10375.

is praiseworthy. So the Prophet ﷺ became angry when he was told about the *Imaam* who was putting people off the prayer by making it too long;[55] when he saw a curtain with pictures of animate creatures in 'Aa'ishah's house;[56] when Usaamah spoke to him about the Makhzoomi woman who had been convicted *of theft, and he said:*

أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللهِ؟

*"Do you seek to intervene concerning one of the punishments*

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[55] Abu Mas'ud Al-Ansaree ﷺ narrated: Once a man said to Allaah's Messenger ﷺ "O Allaah's Prophet ﷺ! I may not attend the (compulsory congregational) prayer because so-and-so (the *Imaam*) prolongs the prayer when he leads us for it. The narrator added: "I never saw the Prophet ﷺ more furious in giving advice than he was on that day. The Prophet ﷺ said:

يَا أَيُّهَا النَّاسُ إِنَّ مِنْكُمْ مُنَفِّرِينَ فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلْيَتَجَوَّزْ فَإِنَّ فِيهِمُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ

*"O people! Some of you make others dislike good deeds (the prayers). So whoever leads the people in prayer should shorten it because among them there are the sick, the weak and the needy (having some jobs to do)."* (*Ibn Majah*)

[56] 'Aa'ishah رضي الله عنها narrated: The Prophet ﷺ entered upon me while there was a curtain having pictures (of animals) in the house. His face got red with anger, and then he got hold of the curtain and tore it into pieces. The Prophet ﷺ said:

إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُصَوِّرُونَ هَذِهِ الصُّوَرَ

*"Such people as paint these pictures will receive the severest punishment on the Day of Resurrection."* (*Bukhaaree*)

*prescribed by Allaah?"* [57],

when he was asked questions that he disliked[58], and so on. His anger was purely for the sake of Allaah.

**Knowing that resisting anger is one of the signs of righteousness (*Taqwaa*):** The righteous (*Al-Muttaqoon*) are

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[57] The Quraish people became very worried about the Makhzumiya lady who had committed theft. They said, "Nobody can speak (in favour of the lady) to Allaah's Prophet ﷺ and nobody dares do that except Usama who is the favorite of Allaah's Messenger ﷺ." When Usama spoke to Allaah's Prophet ﷺ about that matter, Allaah's Messenger ﷺ said:

أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللهِ؟

**"Do you intercede (with me) to violate one of the legal punishments of Allaah?"**

Then he got up and addressed the people, saying:

إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَايْمُ اللهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا

*"O people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allaah, if Fatima, the daughter of Muhammad committed theft, Muhammad will cut off her hand!"* (*Bukhaaree*)

[58] Abu Hurayrah reported: Allaah's Messenger ﷺ addressed us and said:

يَا أَيُّهَا النَّاسُ! قَدْ فَرَضَ اللهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا

*"O people, Allah has made Hajj obligatory for you; so perform Hajj."*

those praised by Allaah in the Qur'aan and by His Messenger ﷺ. Paradise as wide as heaven and earth has been prepared for them. One of their characteristics is:

﴿ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَـٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ
عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ﴾

"Those who spend (in Allaah's Cause) in prosperity and in adversity, [they] repress anger, and [they] pardon men; verily, Allaah loves *Al-Muhsinoon* (the good-doers)." [*Aal 'Imraan* (3):134]

These are the ones whose good character and beautiful attributes and deeds Allaah has mentioned, and whom people

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Thereupon a person said: "Messenger of Allah ﷺ, (is it to be performed) every year?" He (the Prophet ﷺ) kept quiet, and he repeated (these words) thrice, whereupon Allaah's Messenger ﷺ said:

لَوْ قُلْتُ: نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُمْ

**"If I were to say 'Yes,' it would become obligatory (for you to perform it every year) and you would not be able to do it.**

Then he said:

ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ، وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ

*"Leave me with what I have left to you, for those who were before you were destroyed because of excessive questioning, and their opposition to their Prophets. So when I command you to do anything, do it as much as it lies in your power and when I forbid you to do anything, then abandon it."* (*Muslim*)

admire and want to emulate.

Another of their characteristics is that

﴿وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ﴾

". . . when they are angry, they forgive." [*Ash-Shooraa* (42):47]

**Listening to reminders:** It is natural to be irritated by something but sincere people will remember Allaah when they are reminded, *and they will not overstep the mark. Some examples follow:*

Ibn 'Abbaas ﷺ reported that a man sought permission to speak to 'Umar bin Al-Khattaab ﷺ, then he said: "O son of Al-Khattaab, you are not giving us much and you are not judging fairly between us." 'Umar ﷺ was so angry that he was about to attack the man, but Al-Hurr bin Qays, who was one of those present, said: "O *Ameer Al-Mu'mineen,* Allaah ﷻ said to His Prophet ﷺ:

﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ﴾

'Show forgiveness, enjoin what is good, and turn away from the foolish' [*Al-A'raaf* (7):199].

This man is one of the foolish." By Allaah, 'Umar could go no further after Al-Hurr had recited this *Aayah* to him, and he was a man who was careful to adhere to the Book of Allaah.[59]

**Knowing the bad effects of anger:** The negative effects of anger are many; in short they cause damage to one's own self and to others. The angry person may utter words of slander and obscenity; he may attack others (physically) in an uncontrolled manner, even to the point of killing. The following story contains

[59] *Bukhaaree*

a valuable lesson:

'Ilqimah bin Waa'il reported that his father ﷺ told him: "I was sitting with the Prophet ﷺ when a man came to him leading another man by a rope. He said, 'O Messenger of Allaah, this man killed my brother.' The Messenger of Allaah ﷺ asked him:

أَقَتَلْتَهُ

*'Did you kill him?'*

He said, 'Yes, I killed him.' He asked,

كَيْفَ قَتَلْتَهُ

*'How did you kill him?'*

He said, 'He and I were hitting a tree to make the leaves fall, for animal feed, and he slandered me, so I struck him on the side of the head with an axe, and killed him. . ."[60]

Anger could lead to less than killing, such as wounding and breaking bones. If the one who caused the anger runs away, the angry person turns his anger in on himself, so he may tear his clothes, or strike his cheeks, or have a fit, or fall unconscious, or he may break dishes and plates, or break furniture.

In the worst cases, anger results in social disasters and the breaking of family ties, i.e., divorce. Ask many of those who divorced their wives, and they will tell you: it was in a moment of anger.[61] This divorce results in misery for the children, regret

[60] *Muslim*.

[61] If a man divorces his wife in a state of anger and his anger is such that he does not know what he was saying, his divorce is not valid. The Prophet ﷺ said:

and frustration, a hard and difficult life, all as a result of anger. If they had remembered Allaah ﷻ, come to their senses, restrained their anger and sought refuge with Allaah ﷻ, none of this would have happened. Going against the *Sharee'ah* only results in loss.

The damage to health that results from anger can only be described by doctors, such as thrombosis, high blood pressure, tachycardia (abnormally rapid heartbeat) and hyperventilation (rapid, shallow breathing), which can lead to fatal heart attacks, diabetes, etc. We ask Allaah ﷻ for good health.

**The angry person should think about himself during moments of anger:** If the angry person could see himself in the mirror when he is angry, he would hate himself and the way he looks. If he could see the way he changes, and the way his body and limbs shake, how his eyes glare and how out of control and crazy his behaviour is, he would despise himself and be revolted by his own appearance.

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لَا طَلَاقَ وَلَا عِتَاقَ فِي إِغْلَاقٍ

"No divorce and freeing of slave during annoyance." (Authenticated by *Haakim*)

However, if the angry man still retained his reason while pronouncing the divorce, his divorce is sustained based upon the statement of the Prophet ﷺ that:

ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ: النِّكَاحُ وَالطَّلَاقُ وَالرَّجْعَةُ

*"There are three things which, whether undertaken seriously or in jest, are treated as serious: marriage, divorce and taking back a wife after a divorce which is not final." (Abu Dawood)*

It is well-known that inner ugliness is even worse than outer ugliness; how happy the Shaytaan must be when a person is in this state! We seek refuge with Allaah from the Shaytaan and from failure.

***Du'aa'***: *Du'aa'* is always the weapon of the believer, whereby he asks Allaah to protect him from evil, trouble and bad behaviour and seeks refuge with Him from falling into the pit of *kufr* or wrongdoing because of anger. One of the three things that can help save him is: being fair at times of contentment and of anger.[62]

One of the *Du'aa's* of the Prophet ﷺ was:

*"O Allaah, by Your knowledge of the Unseen and Your power over Your creation, keep me alive for as long as You know life is good for me, and cause me to die when You know death is good for me. O Allaah, I ask You to make me fear You in secret and in public, and I ask You to make me speak the truth in times of contentment and of anger. I ask You not to let me be extravagant in poverty or in prosperity. I ask You for continuous blessings, and for contentment that does not end. I ask You to let me accept Your decree, and for a good life after death. I ask You for the joy of seeing Your face and for the longing to meet You, without going through diseases and misguiding Fitnah (trials). O Allaah, adorn us with the adornment of faith and make us among those who are guided. Praise be to Allaah, the Lord of the Worlds."*[63]

*Aameen.*

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[62] *Saheeh Al-Jaami'*, 3039.

[63] Arabic text and transliteration is as follows:

اللَّهُمَّ بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ، وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ، وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَّا بِزِينَةِ الإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ. الْحَمْدُ لله رَبِّ الْعَالَمِينَ.

*Allaahumma bi'ilmika -l-gaiba wa qudratika alaa -l-khalqi ahyinee maa alimta -l-hayaata khairan lee, wa tawaffanee izaa alimta -l-wafaata khairan lee, Allaahumma innee as'aluka khashyataka fee -l-gaibi wa -sh-shahaadah, wa as'aluka kalimata -l-haqqi fee -r-ridhaa wa -l-gadhab, wa as'aluka -l-qasda fee -l-ginaa wa -l-faqr, wa as'aluka na'i'eeman laa yanfad, wa as'aluka qurrata ainin laa tanqatiu, wa as'aluka -r-ridhaa ba'ada -l-qadaa, wa as'aluka barda -l-aishi ba'ada -l-maw't, wa as'aluka ladzata -n-nadzari ilaa wajhika wa sh-shawqa ilaa liqaa'ika fee gairi dharraa'a mudhirratin wa laa fitnatin mudhillatin, Allaahumma zayyinnaa bi zeenati -l-imaani wa -j-alnaa hudaatan muhtadeen. Alhamdu lillahi Rabbil aalameen.*

# Postscript

## Strengthening Your Patience

When anger is successfully kept in check, the result is patience. If there is a strong recommendation in Islaam to check anger, by inference, there is an equally great emphasis on developing and strengthening patience.

## Ways of strengthening patience

Allaah ﷻ has provided us with ways and means of obtaining and strengthening the quality of patience, for He has never instructed us to do something without providing us with help and support to do it, and ways and means of achieving it. He has never created a disease without creating a cure for it, and He has guaranteed cure when medicine is used.

Even so, patience is difficult, but it is not impossible to attain. Patience consists of two elements: knowledge and action, and from these two elements are derived the remedies for all spiritual and physical troubles. Knowledge and action, combined are always essential.

## Knowledge

The element of knowledge is necessary in order to realize the benefits of following the commands of Allaah and the sense of happiness and fulfillment that one may attain by following them;

and to understand what it is in the forbidden things that causes harm, imperfection and evil.

When a person realizes that, and adds strong will-power, the desire for spiritual achievement and the wish to live as a complete human being (as opposed to an animal-like existence given to rash and unreasonable reactions), then it will become easy for him to attain the quality of patience. The bitterness of patience will become sweet and the pain of patience will become joy.

## Action

Patience is a constant battle between the motives of reason and religion on the one hand, and the motive of whims and desires on the other. If a person wants reason and religion to overcome whims and desires, then he has to strengthen the former and weaken the latter, just like promoting good health and reducing the risk of illness.

## Strengthening the motive of reason and religion

In the battle between reason/religion and whims/desires, we have the following "weapons" at our disposal.

**Remember the glory of Allaah:** We should remember the glory and greatness of Allaah, and feel that He is too great to be sinned against as He is All-Seeing and All-Hearing. Whoever thinks of the greatness of Allaah ﷻ will never be at ease in committing wrong actions in letting off his anger. Allah's Messenger ﷺ said:

مَا مِنْ جُرْعَةٍ أَعْظَمُ أَجْرًا عِنْدَ اللهِ مِنْ جُرْعَةِ غَيْظٍ كَظَمَهَا عَبْدٌ ابْتِغَاءَ وَجْهِ اللهِ

*"No one has swallowed back anything more excellent in the*

*sight of Allaah, Who is Great and Glorious, than anger he restrains, seeking to please Allah Most High."*[64]

**Resolve not to disobey Allaah:** If we claim to love Allaah ﷻ and His Messenger ﷺ, then we should not disobey them, because of that love. Allaah and His Prophet ﷺ have warned us against anger, and we should be obedient to the One we claim to love. Those who refrain from committing wrong action borne out of deep seated anger against another being because of their love for Allaah are of the highest status in His Sight, as are those who worship Him out of love for Him. There is a great difference between the one who obeys Allaah and abstains from wrong action out of love, and the one who does so out of fear of punishment.

**Remember you are within the grip of Allaah:** It may be possible that a person is encouraged into taking angry action against another person because of the power and control he has over him. However, one should call to mind that we are all in within the grip of Allaah.

Narrated by Abu Mas'ud Al-Ansaree ؓ: "I was beating my slave with a whip when I heard a voice behind me:

اعْلَمْ أَبَا مَسْعُودٍ

*'Understand, Abu Mas'ud';*

but I did not recognise the voice due to intense anger. He (Abu Mas'ud) reported: As he came near me (I found) that he was the Messenger of Allaah ﷺ and he was saying:

اعْلَمْ أَبَا مَسْعُودٍ، اعْلَمْ أَبَا مَسْعُودٍ

[64] *Ibn Majah.*

*'Bear in mind, Abu Mas'ud, bear in mind, Abu Mas'ud'.*

He (Abu Mas'ud) said: I threw the whip from my hand. Thereupon he (the Prophet ﷺ) said:

اعْلَمْ أَبَا مَسْعُودٍ! للهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ

*'Bear in mind, Abu Mas'ud; verily Allaah has more dominance upon you than you have upon your slave.'*

I (then) said: I would never beat my servant in future.[65]

We should think of what the person who commits wrong action due to his anger has to lose, in this world and the next. It should be sufficient to think of the loss of *Eemaan* (faith), of which the smallest amount is worth much than everything in this world. How can anyone be willing to lose his *Eemaan* in return for some brief moment of just satisfying the urge to revenge.

Allaah ﷻ says:

﴿وَسَارِعُوٓاْ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ۝ ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ﴾

"Be quick in the race for forgiveness from your Lord and for a garden whose width is that (of the whole) of the heavens and of the earth prepared for the righteous. Those who spend (freely) whether in prosperity or in adversity; who restrain anger and pardon (all) men; for Allaah loves those who do good." [*Aal-Imran* (3):133-134]

[65] *Muslim*, *Abu Dawood* and *Tirmidhee*.

Merely knowing the facts outlined in the preceding pages is not enough. We have to strive and do our utmost to achieve our aim and attain perfection. The best way to do so is to put a stop to the negative habits that are controlling our lives, as these are the main obstacles, which prevent us from succeeding.

اللهُ الْمُسْتَعَانُ

*Allaahu Al-Musta'an*

(And Allaah Is Our Source Of Help)

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